

The Anglican Digest

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THE ANGLICAN DIGEST

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FROM THE EDITOR

WHILE THE DIGEST does not print "Letters to the Editor", we nevertheless enjoy a lively correspondence with many of our loyal readers. Not every letter we receive is complimentary, but all are answered faithfully.

Quite often, however, a reader writes us not about editorial content (for or against), but rather to ask a question about the Church and her teachings.

We are beginning a series based on those inquiries—the first appears on page 21 of this issue: "What is a Collect?" If you have a question about the Church you would like to see answered in TAD, please write The Editor, Hillspeak, 100 Skyline Drive, Eureka Springs, Arkansas 72632. We look forward to hearing from you.

C. Frederick Barbee

Front Cover: *The Four Marys*, Grace Church in New York City, designed by Henry Holliday, 1910, Walter Parker, photographer, see p. 53; Back Cover: *Chapel of the Transfiguration*, Moose, Wyoming, built on the Snake River in Jackson's Hole, this Episcopal summer chapel summons the vision of the Transfiguration in the inspiring scenery of the Teton Range.

JESUS TRANSFIGURED!

As we were putting the finishing touches on the Transfiguration issue of *The Digest*, it seemed that everywhere we looked we saw the face of Jesus. But not in the usual places: rather on the cover of *Newsweek*, *Time*, and *US News & World Report*. It was Easter and the "Jesus-Seminar" had connected once again with the press. We felt as if it were 1968 again, with *Time's* famous funeral *Is God Dead?* cover, which Roman Polanski featured so effectively in *Rosemary's Baby*.

We felt uneasy. Was the "world" buying it? Do the readers of these magazines believe what they read? The weighting of the cover stories was by their very nature in favor of the aggressive, sound-byte-expert protagonists of the "Seminar", who vote audaciously on items as central as the bodily Resurrection of Jesus and the Gospel healings.

Audacity? Mendacity. The "Seminar" is pulling up some very old material which goes back to the eighteenth century and earlier. There is absolutely nothing new to what they are saying, just "the same old song with a different tune". We find ourselves thinking of the hidden sketch discovered in the vicar's writing desk at the climactic moment of *Jamaica Inn*: the wolf in sheep's clothing.

In the next issue of TAD (Michaelmas 1996) we shall look at the "Jesus of history" and consider His identity with the Christ of our faith. Watch for this special feature around the first of September.



The next *Digest*/Institute Conference, whose theme is The Truth About Jesus, will consider this, the paramount theme of our Faith (see pages 4-5, 61-62).

UNASHAMED ANGLICANISM

OVER 200 CLERGY and laity gathered in Colorado Springs, Colorado, April 10-13 for a conference entitled "Unashamed Anglicanism." Jointly sponsored by The Anglican Institute and *The Anglican Digest*, the conference featured the Rt. Rev. Robert Runcie, 102nd Archbishop of Canterbury; the Rt. Rev. Stephen Sykes, Bishop of Ely; the Rt. Rev. William Frey, Trinity Episcopal School for Ministry; the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina; the Rev. Fleming Rutledge of New York, Chaplain, and the Very Rev. Paul F.M. Zahl, Dean, Cathedral Church of the Advent, Birmingham, Alabama.

"To be 'unashamed of Anglicanism' is to invite a certain ridicule in our culture," suggested Bishop Sykes, "but it is a particular way of being Christian that has much to offer those who claim it. It can benefit the larger Church greatly as a model of openness and tolerance." Chief of its attributes, he stated, are

1. a quiet, confident catholicism
2. openness to a plurality of Christian spiritual traditions
3. authority with consent
4. the ability to change



5. a developing baptismal ecclesiology

Lord Runcie addressed a banquet attended by 300 participants and guests and suggested that an essential feature of Anglicanism is that it is at its best when proclaiming the gospel in a local situation from a strong parish setting. He further quipped that we must not lose our sense of humor: "Anyone who lacks a sense of humor also lacks a sense of proportion and really ought not to be put in charge of anything!"

In sermons at the opening Choral Evensong, daily Morning Prayer, and the closing Festival Eucharist, the Rev. Fleming Rutledge kept participants focused on the centrality of the resurrection and the power of the Gospel: "There are many things about our-

selves of which we ought to be ashamed, but ashamed of the Gospel of Christ? God forbid. It is the power of God for salvation."

Timothy J. Krueger in the *Colorado Episcopalian* said, "Lord Runcie titled his address at the closing banquet, 'Unashamed in Conviviality,' and there was little doubt that this was a high point of the conference for many. With his self-effacing humor, his gentle mannerisms and the sort of gentility and grace which many Americans associate with the English, he had his nearly 300 listeners alternating with laughter and tears. The audience leapt to its feet afterwards, as much in honor of the greatness of his person and life's work as for the address itself. In a very real way, Lord Runcie personified the breadth and depth of the Anglican tradition, and was one good reason to take unashamed pride in shar-

ing it with others."

The Rev. Donald Armstrong, Rector of the host parish of Grace Church, Colorado Springs and Rector of the Institute; and the Rev. C. Frederick Barbee, Editor of the Digest and Executive Director of the Institute, announced that the 1997 Institute/Digest Conference will be April 9-12 at the Cathedral Church of the Advent in Birmingham, Alabama. The conference title is "The Truth About Jesus."

The conference is a response to the "Jesus Seminar," and a consideration of the proclamation of the uniqueness of Christ to a pluralistic society.

For information regarding the 1997 conference, write The Anglican Institute, 601 North Tejon, Colorado Springs, CO 80903.

—see pages 61&62



Conference hosts Don Armstrong and Fred Barbee with Conference Chaplain Fleming Rutledge.

ANGLICAN SPIRITUALITY

ANGLICAN SPIRITUALITY IS how one lives toward God in an Anglican way. Anglican spirituality is a tradition with its own characteristic range of paradoxes and agreements, rhythms and discontinuities. Spiritual traditions are not entirely unlike cuisines. When an American stumbles his way into French cookery, he is astounded by the richness and variety: Breton apple tarts, rich Parisian sauces for fish, riotous Provençal stews of tomato and garlic. Yet the cooks who have built up the craft and culture behind that profusion share common techniques and standards, different from Chinese or Turkish cooking. Similarly, Anglican spirituality is diverse: poets, puritans, prophets, mingle with quietists and the catholic-minded. Yet over the centuries, it has developed its own distinctive blend.

A common history

For one thing, people who live towards God in an Anglican way are usually self-conscious about having a tradition. To live towards God means worship at church for Anglicans, and they are aware that the life of the "one, holy, and apostolic church" did not begin yesterday. The sixteenth-century re-

former, John Foxe, and the twentieth-century South African bishop, Desmond Tutu, alike claimed the heritage of early African martyrs and prophets such as Perpetua and Cyprian. Anglicans characteristically are aware of praying in critical continuity with the past: reading Scripture, saying creeds, being presided over by ministries all handed on from the early Church. Modern "creation" spirituality seeks water in the holy wells of Celtic monks like Columba and Hilda. Seminarians in the nineties still keep up the steady Benedictine rhythm of Morning Prayer and Evening Prayer. Parishes follow the ancient Church year from Advent to the long harvest-tide of Pentecost. In the background, the great liturgies of cathedrals, the steady service of religious communities, the memory of great abbeys, are a living inheritance from medieval western Christianity. Anglicans are characteristically unwilling to seek holiness through amnesia.

The Book of Common Prayer

When Anglicans meet God in church, there is a Prayer Book in the pew. For centuries the backbone of Anglican spirituality has been the Book of Common Prayer. The first Prayer Books were born in the Reformation of the six-

teenth century, largely the work of the protestant Archbishop of Canterbury, Thomas Cranmer. Until recently they remained, with only modest revision, a basis for prayer that all Anglicans shared in common. Cranmer built a spare framework that shaped the many forms of Anglican living toward God. He believed that the currents of medieval spirituality had been drawn into unproductive eddies: praying to saints rather than to God, trusting Mary more than Jesus, adoring the eucharistic bread and wine instead of serving one's neighbour.

The Book of Common Prayer thus chose simplicity: repenting from sin, praising God, serving neighbour, asking for protection in this world and salvation in the world to come. Everything was put into English, and into terms that ordinary people might come to understand. Much spirituality fell away: saints, legends, ascetic practices, pilgrimages, pieties of many sorts. That was meant to highlight what remained: the Triune God of infinite wisdom and goodness; God's grace in Jesus Christ; basic, repeated, steady forms of prayer, by which people were to confess, hear the good news of forgiveness in Christ, be drawn into the Psalter and the narrative of Scripture, and (by the Holy Spirit's grace) be filled with a thankfulness that

meant to glorify God in daily life and work. All was clear, all was accessible to lay people who had jobs to do in the world. Day after day, generation after generation, that simple rhythm sounded out in homes, parishes, schools, courts, cathedrals.

Anglican spirituality beats with this basic rhythm. It has a charac-



teristic simplicity and a certain reserve. More florid ways of living toward God may well grow up, but they get pruned. Mystic, prophet, theologian, can only pursue their own way for just so long; the bell rings at five o'clock for Evening Prayer. Many Anglicans have han ked after something more potent—catholic, pentecostal—but found the steady rhythm of morning and evening, penitence and thanksgiving, beating away within them. Some years ago I listened to a young, feisty Anglican charismatic, who had been astounded to discover that his own utterly free extemporaneous prayer was unconsciously following the order of the Daily Office.

An Anglican inclusiveness

For much the same reason, Anglican spirituality embraces the world. The Book of Common Prayer was written for a whole nation, for all sorts and conditions of people. Cranmer meant it to help to form a "godly commonwealth," in which renewed inner life would lead to renewed public life of mutual care and service. In all its forms, Anglican spirituality has remained public, concerned with the common good of the people and the world. It has had a certain Constantinian bent, finding a vocation to stewardship implicit in

being the Established Church. In the post-Revolutionary United States, that establishment tendency received a rude shock. Yet Anglican prayer continued to be offered for the public good, for peace and justice and godly order in society, for good harvests and moderate rainfall. Anglicans have seldom had much of a gift for apocalyptic or sectarian otherworldliness, even when it would have fitted the situation. Thus Anglican "inclusiveness": it has been hard to restrict prayer to the holy community, the gathered saints, when in the background one remembers that anyone geographically resident in the parish had always been expected to come to worship. In the Prayer Book, not tongues or visions, but moral behaviour and service to neighbour are the fruit of a heart drawn into God's ways. The created order is not destroyed but redeemed by Christ. Whether it is snow or rain, or great whales in the waters, or men and women of good will—"O all ye works of the Lord, Bless ye the Lord!"

Different traditions

Yet the Anglican spiritual traditions is many-sided. Here are two among many: 'Evangelical' and 'High Church'. The Reformation gave rise to a deep current of An-

glican spirituality, the “evangelical” movement. Evangelical Anglicans delight in the sheer grace of God revealed in the Bible. In proclaimed and studied Word, God converts people’s inner lives to Himself, so that they trust Jesus Christ as the one who overcomes the power of sin and death. That gift of inner sincerity of heart gives rise to a covenant: to be God’s, to trust and obey God’s Word and to live in witness to Christ. The Wesleys, Charles and John, sang and preached Christ’s grace to anyone who would listen, anywhere. William Wilberforce lived out his Anglican evangelical spirituality by a lifelong, costly, finally victorious struggle to outlaw slavery in the British Empire. Typically, Anglican evangelicals get migraines from other Anglicans’ tendency to rationalise Jesus, practise clericalism, or savour anything smacking of Rome.

High Church spirituality has pulled in a somewhat different direction. Hungry for a catholic and orthodox faith not dominated by Roman legalism, Jeremy Taylor found the centre of faith and life in the Trinity. Worshipping and serving the One in Three alone was the basis of rightly ordered life. Participation in God’s life was only possible because of the visible, institutional church, whose visible



sacraments and ordered life carried the Spirit’s invisible grace. Thus Thomas Bray’s Society for the Propagation of the Gospel planted carefully ordered Anglican churches wherever American colonies would receive them. Benedicta Ward’s research into ancient and medieval Christian spiritualities connects modern people to ways of participation in the Triune life of God. Typically, Anglican high-church folk dislike

other Anglicans' tendency to rationalise divine mystery, practise anticlericalism, and to savour anything smacking of "Calvinism".

Learning from other traditions

In recent decades, many new possibilities have grown up. Ecumenical sharing among many Christian traditions has fertilised spiritualities that had not grown well in Anglican soil. The global extent of the Anglican Communion has planted Anglican spirituality in quite new cultural and social situations, and the fruits are many and various. The profusion often threatens coherence; each province's revision of the Prayer Book has ended Cranmer's definitive role. Yet Cranmer himself was very unsure of the future when he wrote his version of the Prayer of St. Chrysostom, and placed what was to come in God's hands: "*Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.*"

—The Rev. Dr. William S.
Stafford, Virginia Theological
Seminary. Copyright 1995

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Cathedral Age magazine.

MY CHURCH IS MY CASTLE

NOT BECAUSE IT'S a nice, big structure, but because it is an anchor more solid than time itself. Not because it is where I keep my treasures, but because its altar is where I leave my burdens. Not because I bought it or own it, but because Christ bought and owns me. Not because I deserve Christ's love, but because I specifically do not. Not because it is where I fulfill an obligation, but because it is where I meet with other Christians and together we choose to worship the Lord. Not because it is my duty to receive Christian teaching there, but because I simply cannot do without it. Not because it is a "Showcase for Saints," but because it is a "Hospital for Sinners". Not because it is a place where I might feel pious, because there is no place on earth where Christ wants me to feel like that. Not because it is where I might find the Holy Spirit, but because it is where I do find that He is already with me.

—Jack Hogan,
Church of the Resurrection
Surfside Beach, South Carolina
The Rev. Wm. K. Christian III
Rector

Lifestyle

If God does not enter your kitchen, there is something wrong with your kitchen. If you can't take God into your recreation, there is something wrong with your play. We all believe in the God of the heroic. What we need most these days is the God of the humdrum, the commonplace, the everyday.

ON LITURGY . . .

THE FIRST-TIMER to an Episcopal worship service almost-invariably stumbles (and is sometimes overwhelmed by) a formidable array of apparent ecclesiastical intricacy.

It is not just that the order of worship itself seems complicated. In addition to negotiating that complexity, the worshiper is also sent scurrying off to various corners of the prayer book and service leaflets in search of prayers, scripture passages, and worship patterns that "are appointed" for this day, and for no other.

Faced with numerous books and bulletins, and with constantly changing directions of posture, the Episcopal worshiper must also be adept at hand-body-brain-eye-coordination—and all this in the presence of God and an assembled company of other people who give the impression that they know what they are doing!

"How essential is all of this to the worship of God?" the fumbling worshiper wonders. Explanation is needed as well as direction. But if the needed directions *do* come, either in cues and asides throughout the service, or in extended discussions during the sermon, the effect can be as distracting from worship as getting no direction at all. In a

word, constant talk in the service about what we are *doing* in the service is not unlike what would happen in the theater if the actors recited the stage directions written in their scripts along with their lines of dramatic dialogue.

Effectively undertaken by a skilled and sensitive worship leader, however, specially designated prayers, readings, and worship patterns can help those who gather for praise and petition to experience the fact (not just reflect on the fact) that, while God's presence is a gracious, unremitting Given, the manifestation of this presence is always fresh and specific to the hour.

—from *Sermons That Work*

Roger Alling and
David J. Schlafer, ed
Forward Movement Publication

AWE

ARCHBISHOP MICHAEL RAMSEY wrote "The awe in the individual's approach to Holy Communion which characterized both the Tractarians and the Evangelicals of old stands in contrast with the ease with which our congregations come tripping to the altar week after week."

—The Rev. E. Maurice Pearce
Fort Myers, Florida

EXTRAORDINARY

THE CHURCH'S CALENDAR is full of events and commemorations and, after the great Feasts and Celebrations of Christmas, Lent, Easter and Pentecost, the Church on earth emerges into the quiet waters of what used to be called Trinitytide—now all the Sundays after Pentecost. At any rate the green of the season speaks of the ordinary things of nature and living. We must admit that, for most of us, our lives reflect the ordinary routines, ups and downs of daily life. The alarm clock, the rushed breakfast, children to school, traffic jams and the 11 a.m. cups of coffee—this is your life! We must beware of despising this or feeling it all to be very unspiritual. A little reflection will tell us that this must have been the content of life at Nazareth. What do we imagine, as we look back to the dusty hills of that unimpressive little town (as it still is), and see a carpenter and small time builder, his wife and a young boy? The latest gossip of the town, the bad weather, the cost of living, shoes wearing out and a bad cold coming on—these must have been the thoughts, events, happenings that made up life for Mary, Joseph and the boy Jesus who inhabited the equivalent to a home we may know or can imagine. But, it was in

and through those events, that Jesus was coming to maturity. Not praying all day, not having an 'ecstasy' at the work bench. Just living and doing the next human thing as it should be done.

Most of our lives are concerned with 'doing the next thing' and it is important for Christians to do them well and honestly. In the context of our life's basic commitment to Him, 'doing the next thing' is the call of us all. Perhaps many of you have a much more mundane job than I have (although I have my share), but a great part of our discipleship is doing our daily work, suffering our daily boredom, 'putting up with things' cheerfully and hopefully and doing our work with integrity and honesty. Jesus is called 'the Good Shepherd'. This is not a sentimental description—it means simply—he was good at his job. He did his shepherding well—'even to the end' as St. John puts it.

Day by day as St. Richard reminds us, Christian people seek to 'know Him more clearly, love Him more dearly and follow Him more nearly'. Don't ever think your work and worship are ineffectual—you, the priest, a server, ladies making the cups of tea, the parish visitor, you are all helping to build up the Body of Christ.

—The Bishop of Chelmsford in
East Window

ST. MARY AND ST. MARTHA OF BETHANY

IN St. LUKE, CHAPTER 10, we meet two sisters, Mary and Martha of Bethany, those friends of Jesus who, together with their brother Lazarus, provided Him with hospitality on many occasions. It is this passage which has made Mary and Martha household names, and the traditional designations for the two distinct temperaments which they embody.

We meet them again in St. John's Gospel, first in the account of the raising of their brother Lazarus (11:1-44) and again in the description of the supper at which Jesus' feet are anointed with a precious ointment (12:1-8). In both of these episodes, the anonymous village of St. Luke is identified as Bethany, and in both of them the two sisters display the same differences of temperament that we have already seen. In the first, it is Martha who goes out to meet Jesus at some distance from the house, while Mary stays at home, deep in mourning. In the second, we read that "Martha served, but Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet

with her hair; and the house was filled with the fragrance of the ointment." (12:2-4)

But what are we to make of all this? It is unfortunate that most people approach the two sisters of Bethany with a built-in predisposition to sympathize with one or the other, depending upon one's own temperament. It is apparent, however, that Jesus not only accepted but valued and loved each of the sisters for what she was. But before we can enter more deeply into Jesus' appreciation of the two sisters, it is necessary to clear away some possible misconceptions.

First, the relationship between Mary and Martha is not one of sibling rivalry, such as we see in the Old Testament brothers Jacob and Esau. The home at Bethany appears to be one where Jesus was a frequent guest, one whose hospitality He particularly enjoyed. We know that no one enjoys being a guest in a home marked by constant bickering, and we may assume that the outburst of Martha, recorded by Luke, was uncharacteristic; that the household was, basically, one of peace and harmony. The two sisters, with their differing temperaments, had assumed complementary roles, and the arrangement worked. Part of the difference in roles may have been dictated by a difference of age;

Martha is always mentioned first (with one exception, where Mary is identified in relation to another episode) and the house is described as being hers. The implication is that Martha is the older of the two sisters, perhaps by several years, a situation which would make her the logical "head of the household," including its kitchen. In any case, she was the manager, and both were content with that arrangement. Jesus could enjoy His visits there, because the physical amenities were provided for, thanks to Martha; and the social amenities were also present, thanks to Mary.

Second, in our attempt to appreciate Mary and Martha as representatives of virtues which complement each other, we should not over-simplify the distinction between the two into a set of false opposites, such as material versus spiritual, or practical versus intellectual, as if Martha were the worldly one and Mary just happened to "go in for religion." The three stories, taken together and read carefully, suggest that both women were intelligent and devout. And yet, because of their differing personalities, these shared characteristics were expressed in different ways.

In the story of the raising of Lazarus, both sisters go out to meet

Jesus, both grieving for their dead brother Lazarus, both believing in Jesus as Messiah. Martha expresses grief and belief in words: "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." And Jesus, seeing that she is in control of herself, enters into a discussion with her, saying, "Your brother will rise again." Martha, sharing the widespread Jewish belief in a general resurrection in the distant future, but not perceiving what that has to do with the immediate situation, replies, "I know that he will rise again in the resurrection at the last day." And Jesus, who embodies and makes present all the divine promises, replies with the words of hope which have opened the Anglican burial office for over 400 years: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." And when Jesus adds, "Do you believe this?", Martha's answer is straightforward and direct. "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."

Mary, on the other hand, expresses her grief and her belief through her actions. She falls at Jesus' feet and, after uttering a few

words, breaks down weeping. And Jesus, realizing not only that she is overcome with grief goes directly to the heart of things, does not engage her in discussion, but proceeds directly to action.

Here the sisters of Bethany disappear from the pages of Scripture, and we cannot say with any certainty what became of them. In the nearby cathedral of Tarascon near Marsailles, home of Daudet's fictional hero, Tartarin, there hangs a huge oil painting of St. Martha, preaching Christ to the pagans of Provence. Perhaps it was easy for her to witness to the risen Christ, having seen it prefigured in the raising of her own brother. In any event, the two sisters are still very much in character; Martha the theologian, sharing her knowledge of Jesus through verbal discourse; and Mary the mystic, who had sat at the feet of Jesus and now serves as companion to His mother, sharing with her a memory of the man they both knew and loved, and doing so with an intuitive manner that needs no words to express itself. I looked at the painting of St. Martha the preacher, I could not help being amused to think that here in Tarascon, less than twenty miles from the great papal palace in Avignon, the church bears witness to the inclusion of a woman within apostolic

ministry, sharing in the work of those who saw the risen Lord and followed His commission to "go and make disciples of all nations."

The Rev. Lawrence N. Crumb in a sermon at Sisters, Oregon originally published in The Living Church



Society of Mary

An Anglican
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COMMUNICATION

"The Church should be true communication. She should not just engage in the business of 'getting our message across'. The Christian Gospel is not just another ideology or a problem-solving package, it is a communication of the life of God through Jesus Christ. Jesus Christ must be lifted up as St. John's Gospel says, that whosoever believeth in Him should not perish but have everlasting life."

—The Bishop of London in
Anglican World

"LUNCH MONEY"

THE CATHEDRAL CHURCH of the Advent historically has played an important role in the religious life of the city of Birmingham, Alabama. As the downtown Episcopal Church of this city, the Advent has had myriad opportunities for reaching out spiritually, emotionally and materially—not only within her own parish family, but also to the larger community. During the Lenten Season, Adventers focus on three aspects of this ongoing outreach effort; namely, the church's long-standing tradition of Lenten Noonday Preaching every *weekday of Lent*, the gourmet Lenten Luncheons prepared and served by the Episcopal Church Women; and the people—the volunteers who participate in these outreach efforts and those who are the beneficiaries.

The Lenten Noonday Services are an important part of the Advent's religious contribution to the city. During this season, our Dean invites outstanding preachers of the worldwide Church to visit the Advent and speak from her pulpit. This continuing tradition is a very meaningful aspect of the spiritual life of parishioners and the community alike.

The conjunction of the Lenten

Noonday Services— with the Lenten Luncheons have become the principal outreach effort of the Women of the Advent. The luncheons were patterned after a similar sixty-year-old project of Calvary Episcopal Church in Memphis. Since their inception on February 20, 1980, the Lenten Luncheons have become a very popular and a much anticipated rite of spring in the downtown community.

It should be pointed out that this ECW project was not entirely without precedent. In earlier years, the Churchwomen served soup and sandwiches for a nominal fee to those who came to hear the Lenten speakers. The intent of this early effort was to offer a quick luncheon to noonday church-goers so that they could fit both the preaching and the eating into their lunch hour. In those days the women who prepared the lunches were much more casual in their approach. These "cooks" would attend church, sitting on the front pew in order to make a quick exit. Immediately following the service, they would rush to the kitchen where they would prepare the sandwiches and heat the soup.

This Lenten tradition, reintroduced in 1980 on a much larger scale, has become far more than the soup and sandwiches of earlier

years. The project now involves over 300 volunteers, both men and women, in approximately 338 different specialties. There is a job to fit every talent and every personality from the perfectionist, measuring every drop and crumb, to the more casual, laid back, slinger of soup and hash. Churchwomen and men bake desserts, wait tables, prepare entrees, salads or sandwiches. They cashier, wash dishes, fill salt cellars, pass tea and pick chickens. They prepare and serve more than 200 lunches a day (80 entrees, 90 chicken salad plates, 60 bowls of soup, 150 desserts as well as other assorted gourmet goodies). The lunches are supported by volun-

teers, not only from the Advent, but also from nearby Episcopal churches, including St. Luke's, St. Mary's, and St. Stephen's.

The focus of this Lenten tradition has also changed. The project has become the primary means by which Adventers are able to touch the lives of members of the community from all walks of life—including the corporate and professional, the churched and the unchurched. The Lenten Luncheons afford their supporters a hands-on opportunity to enhance the quality of life of all those who call Birmingham "home". Most of the proceeds from the luncheons are therefore returned to the com-



munity. During the past ten years the ECW has made donations to support the programs of various agencies, including the following: PATH, Holy Innocents Ministry, Advent Day School, YWCA Program for Homeless Children, St. Martin's-in-the-Pines, Jimmy Hale Mission, Resurrection House, Brother Bryan Mission, Family Violence Center, St. Andrew's Soup Kitchen, and the Downtown Counselling Center. This year's profit was \$17,500.00.

Participants in this outreach—this cooperative pooling of time and talent for the good of the community—have found their own lives changed. They have discovered that Lent at the Advent presents unique opportunities for renewing old friendships and establishing new ones; for fellowship and spiritual growth, for laughter and reaching out to one another, for sharing; for caring. They have found that this breaking of bread together, whether as cook, server or diner, creates a special bond between all who support the effort. In the words of Robin Anderson, past Lenten Lunch Chairman, "This is a hands-on outreach effort. Volunteer hands prepare and serve the food. Those who serve and those who partake of this food enable the ECW to feed—materially and spiritually—

not only the community, but also the less fortunate downtown constituents who, for whatever reasons are unable to buy for themselves food, clothing, medical attention or shelter."

Thus, Lent at the Advent means outstanding preaching, gourmet food and a community of servers—both clergy and lay—



working together toward common goals. Lent at the Advent is a discipline—a discipline of serving and of reaching out. Lent is about people—people who preach and people who listen; people who prepare food and people who partake of that food. Lent is about people who come to us with outstretched hands, grateful for our hands—our helping hands extended in return to touch, nurture, and perhaps transform a life, lives—spiritually, emotionally and materially.

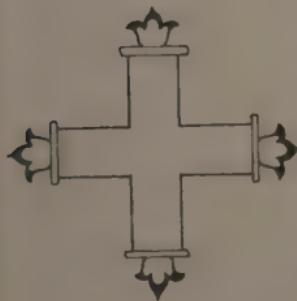
—Grace Norville



SERMON HYMN: The Rev. Dr. Geiko Müller-Fahrenholz, Bremen, Germany, addresses a Thursday noon-day congregation at the Cathedral Church of the Advent, Birmingham, Alabama. Other preachers this Lent at the daily noon-time preaching services included bishops and other clergy from the United States and England. Next year's schedule will appear in the Lenten issue of TAD.

—The Editor
Photo: P. Nicholas Greenwood

HOLY CROSS DAY, SEPT. 14



We venerate Thy holy icon, loving Lord, asking Thee to pardon our transgressions, O Christ our God; for Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, so to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore in thanksgiving we cry aloud to Thee: Thou hast filled all things with joy, O our Saviour, for Thou hast come to save the world.

—Doxa

EXAMPLE

A SOLEMN FRIEND of my Grandfather used to go for walks on Sunday, carrying a prayerbook, without the least intention of going to church. And he calmly defended it by saying, with uplifted hand, "I do it, Chessie, as an example to others." The man who did that was obviously a Dickens character. And I am disposed to think that, in being a Dickens character, he was in many ways rather preferable to many modern characters. Few modern men, however false, would dare to be so brazen. And I am not sure he was not really a more genuine fellow than the modern man who says vaguely that he has doubts or hates sermons, when he only wants to go and play golf. Hypocrisy itself was more sincere. Anyway, it was more courageous.

—G. K. Chesterton,
Autobiography



LOVE

THERE IS NO safe investment. To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly

broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements, lock it up safe in the casket or coffin of your selfishness. But in that casket—safe, dark, motionless, airless—it will change. It will not be broken, it will become unbreakable, impenetrable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, is damnation. The only place outside Heaven where you can be perfectly safe from all the dangers and perturbations of love is Hell.

I believe that the most lawless and inordinate loves are less contrary to God's will than a self-invited and self-protective lovelessness . . . We shall draw nearer to God, not by trying to avoid the sufferings inherent in all loves, but by accepting them and offering them to Him, throwing away all defensive armour. If our hearts need to be broken, and if He chooses this as a way in which they should break, so be it.

—C.S. Lewis,
The Four Loves
*via The Church of
the Redeemer*
Bryn Mawr, Pennsylvania

Ask the Editor . . .

"WHAT IS A COLLECT?"

Editor's note: For purposes of reference, specific collects are those in the Book of Common Prayer 1549–1928. Modern revisions continue the principle of the Collects of the Church year.

TO STAND IN the nave of a vast cathedral like Durham or St. Alban's, to go down into the eleventh-century crypt of the little church of Lastingham in Yorkshire, to gaze upon the ruins of St. Joseph's Chapel in Glastonbury is to be transported back to the earliest centuries of our era and to realise a sense of continuity with the past. The gospel of Jesus Christ which thrills our hearts today with its message of reconciliation and peace, is the same gospel which calmed the fears and enlightened the eyes of men and women who lived and toiled long ago.

But perhaps the church in which we happen to worship Sunday by Sunday has been erected in the nineteenth century or even more recently. The emphasis may be on its modernity and its suitability to the needs and aspirations

of today. Nevertheless we can still be made conscious of the rich heritage of past days by our use of the Book of Common Prayer. Here, in the Church's liturgy, is material drawn from all the ages of faith.

J. W. Suter has pointed out that what constitutes a collect is not so much its content or its length as its literary pattern; "a listener accustomed to the collect-form can usually tell, after he has heard the opening words, approximately how the prayer will continue; not anticipating the actual words, but sensing the pattern."¹ As an art-form it is comparable to the sonnet. Thoughts, instead of words, are made to rhyme in definite trope-patterns, and it has underlying principles of prose rhythm.

The structure of a collect is simple. Usually, though not invariably, the collect has five parts: the invocation, the acknowledgment, the petition, the aspiration and the plea.

(i) *The Invocation.* The Deity is addressed, either by a simple apostrophe, or with the addition of an adjective or adjectives describing his power or mercy. Thus: "O God" occurs thirteen times and "O Lord" twenty-one times; "Almighty God" is specially characteristic of the collects before and after Easter. In the collect of Trinity VII, God is addressed as "Lord of all power and

might," in the collect for Grace at Morning Prayer we cry: "O Lord our Heavenly Father."

In line with our Lord's words to His disciples in John 16:23 ("in that day ye shall ask me nothing . . . whatsoever ye shall ask the Father in my name, he will give it you"), prayer is normally offered directly to the Father, Christ Himself is invoked in the collects of Advent III, Lent I and St. Stephen's Day and all three persons of the sacred Trinity are addressed in the collect of Epiphany VI. On Trinity Sunday, God is approached without any distinction of person as the "*Almighty and everlasting God*" who lives and reigns "*one God, world without end*".



(ii) **The Acknowledgment.** This is really an additional part of the introductory address and, as Dean Goulburn pointed out,² gives us the foundation of doctrine upon which our prayer is based. Instead of an adjective or noun in apposition, we have a clause introduced by a relative pronoun, "who" "whose," or "whom." The state-

ments inside the relative clause will be found to have special significance in view of the petition which follows. Many examples could be given, but the reader is referred especially to the collects of Epiphany II, IV, Whitsunday, and Trinity II, VIII and XII.

Sometimes, instead of an acknowledgment of God's power and grace, we plead our own weakness and unworthiness, as in the collect of Trinity XV; "*because the frailty of man without thee cannot but fall, keep us ever by thy help . . .*"

(iii) **The Petition.** This is the actual prayer. Occasionally it is couched in the very words of Scripture, as on Ash Wednesday



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where we pray, "Create and make in us new and contrite hearts"; a direct echo of Psalm 51:10. A study of these petitions will show that they cover most of the basic needs of the human heart, not only the need for cleansing but also for protection, guidance, power for service, comfort in adversity, holiness and love.

(iv) *The Aspiration.* This occurs in a few collects and is introduced by the conjunction "that". A good example is in the collect of Trinity XXI: "Grant . . . to thy faithful people pardon and peace, *that they may be cleansed from all their sins, and serve thee with a quiet mind.*" The actual things asked for in the petition are pardon and peace. But these things are not ends in themselves. They are sought in order that we may be better fitted for God's service. God gives that we may give, give ourselves to Him without fear and without distraction. Thus the petition is drawn to a higher level. We ask, not for our own selfish enjoyment, but for God's glory and the extension of His kingdom.

(v) *The Plea.* Our approach to God was encouraged at the collect's beginning by some aspect of His divine character, His almighty power, His providential government of the world, or by His particular acts of mercy and grace

shown to saints of old. But our strongest encouragement is always to be found in Jesus Christ, whose life, death and resurrection constitute the fullest revelation of the Father's love, and who is our only Mediator and Advocate. Through Him alone can we draw near to God.

Thus almost every collect ends with the words "*through Jesus Christ our Lord*". He is the Redeemer through whose sacrifice we have been cleansed and reinstated in the family of God; His Spirit within our hearts prompts us to say, "Abba, Father." So we pray "*in His Name*".¹

—L.E.H. Stephens-Hodge, 1961 in
The Collects

¹The Book of English Collects (Harper and Bros.) 1940, p. 29.

²The Collects, 1880, vol. 1, ch. 3.

³John 14:13 f.



Pew-end.
Combs, Suffolk

CONCORDAT COMMENTS:

IN THE ECUMENICAL rush to embrace the Lutheran-Episcopal Concordat here are some notes which may have been "under-reported":

From The Living Church

"To complicate the matter further, The Evangelical Lutheran Church in America, at its 1997 Churchwide Assembly, must vote for or against a similar interchangeability of ministers with the United Church of Christ, the Presbyterian Church (U.S.A.), and the Reformed Church in America."—The Rt. Rev. Harry Shipps

From the Episcopal News Service (815 Second Avenue, New York City)

"The proposed integration of Lutherans into the historic episcopate will make it difficult to sell the Concordat, warned several participants. Prof. Carl Braaten of the Center for Catholic and Evangelical Theology in Minnesota said that only about 10 percent of Midwestern Lutherans "are positive about accepting the historic episcopate."

IF IT LOOKS LIKE A CHURCH

THREE important words in real estate: location, location and location.

In the Episcopal Diocese of Dallas there are three important words when it comes to church architecture in the 1990s: tradition, tradition and tradition.

So far, three new churches have been built within the diocese this decade and all three would look at home in the English countryside. All three are the brainchild of architect Arthur Weinman, a Fort Worth-based Episcopalian who easily related to the desires of each congregation.

"All three parishes wanted a connection to their Anglican heritage," Weinman said after a recent tour of St. James' Church in the Lake Highlands area of Dallas.

Weinman's St. Anne's Church was dedicated this summer in De Soto and his St. Matthias' Church in North Dallas is still reaping praise three years after its consecration in February, 1992.

The return to a traditional look represents a longing for stability and permanence, Weinman said, noting that all three of the new churches are located in fast-growing areas of the Metroplex.

"Our parishioners knew what they wanted—a church that looked like a church—and they worked hard to achieve it," said the Rev. Douglas Travis, rector of St. James.

—Espirit

The new St. James' Church rises from its Lake Highlands neighborhood like an Anglican parish church from the English countryside. It is one of three new "churches that look like churches" built in this decade in the Diocese of Dallas.



A TRUE STORY

BILLIE LEFT HER purse in a taxi at the Budapest airport early one Friday morning, unbeknownst to us. Fifteen minutes later, far from where we'd been dropped off, we say a man approaching us just as we were about to check in at British Airways. He was holding her purse in his hand. It was our taxi driver.

He smiled as he handed it to her. We smiled and said thank you, and we shook his hand. Then he left, as quietly and as quickly as he'd come. He asked for nothing, nor did the thought of giving him something even cross our minds. He gave us his integrity. We gave him our thanks and our respect. Anything else would have cheapened this encounter between a finder, in both senses of that word, and two most grateful receivers.

But something very unusual and very special happened in those few minutes that says a whole lot about inherent honesty and basic decency; about giving generously and receiving graciously; about caring for and about our fellow human beings no matter who or where or what they are.

We were exposed, vulnerable foreigners who were literally at the mercy of someone who had little to fear by simply keeping that

purse and that wallet. But he didn't! He was honest. He was a nice and decent man. He took the trouble to circle back into the airport and find us in that early morning confusion. He simply did the right thing; for him, and by us.

Later, on the flight to London, I recalled George Herbert's words: "Teach me, my God and King, in all things Thee to see." And I felt I had seen Him, in that man and in us, in that simple but significant exchange, in that reaffirmation of our commonality in His whole scheme of things; things that point to us being nicer and better than we often seem to be.

A simple mistake—a simple but wonderful gesture—a simple response—a simple but new awakening (at least for us) to the inherent goodness of people regardless of where they live or what they do or how they look or what language they happen to speak.

This one event has literally stopped me in my tracks and forced me to look on strangers with new appreciation and renewed expectations. And it has forced me to look at myself through less tinted glasses. What would I have done if I had been a Hungarian taxi driver, driving two obviously prosperous Americans from a snappy hotel to the Budapest airport, and upon letting

them off found an open purse with a wallet in the back seat? My hope and prayer is that I would have done likewise. But I'm not 100% sure, which is why I need to revisit and remember that gripping verse from the New Testament.

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Hebrews 13:1-2)

—The Rev. Alanson B.
Houghton in Jubilate Deo,
Diocese of South Carolina

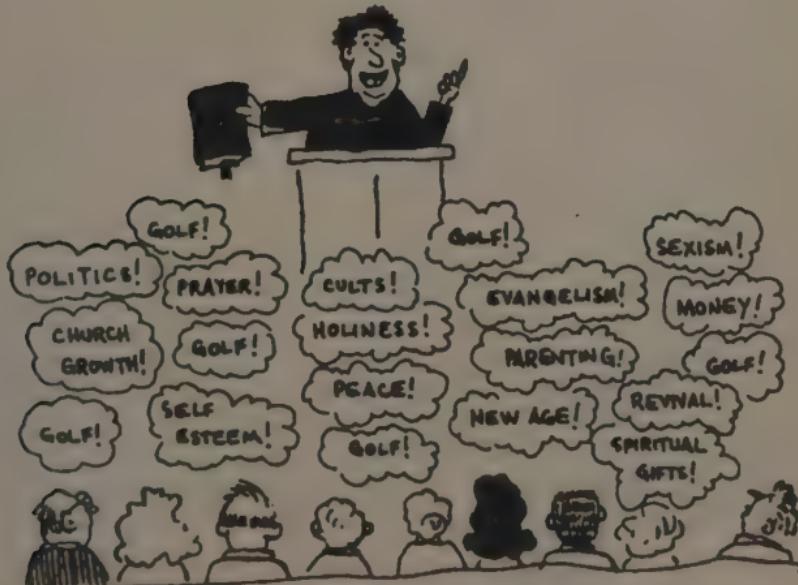
QUIZ ON DIOCESAN NAMES

Most dioceses of the Episcopal Church are named after a city, a state, or a portion thereof. However, some are named after natural features. Which diocese is named after:

1. An island
2. A shoreline
3. A river
4. A valley
5. A highway

(answers p. 44)

*"Today's sermon is on
the most important theme of the Bible..."*



Taddled from St. John the Divine, Houston

From the Editor, et al

EDWARD HICKS AT THE MILLENNIUM

WONDER HOW THE American "primitive" painter Edward Hicks would have portrayed his hopes for our Country, indeed for our Church, at the coming Millennium? His "Peaceable Kingdom," based on Isaiah's prophecy of the unity of lion and lamb in the Kingdom of God—"and a little child shall lead them" (Isaiah 11:6)—is famous 'round the world. It depicts a colorful spectrum of 'natural' enemies, come together in peace by virtue of the innocence of Christ. The painting is one part Parmenides (the 'one and the many'); one part Jessie Jackson (the 'rainbow coalition'); one part George Fox, the Founder of the Society of Friends; one part Revelation, Chapter 21 and 22; and one part personal hope of unity in the aftermath of enmity.

What would Hicks paint if he were alive today? What would he paint if he were asked to project a canvass of hope over the strained relations between unity and diversity in the world, as they are also mirrored in the Christian Church, and in particular within our own Episcopal Church? What might

Hicks' idealized vision of our future contain?

Let's take a look. The "interest groups" are playing volleyball at an Episcopal camp and conference center. The "McCarthyites" and the "agenda'd" ones and even the "rubric fundamentalists" are ringed round a pretty animated study of the Scripture. The cassock alb'd and the cassock'd-and-surplic'd are offering quarter for the first time since 1980. (The cassock'd-and-surplic'd were hiding out, anyway, and had to be coaxed out of their fox holes.) "Political" issues have faded only because the greater glory of "New Dispensation" and New Covenant have eclipsed them in glory, *per II Corinthians 3:9-11*. People with great, not minor, differences worship together in a united liturgy. Word has lain down with Sacrament. They are co-existing in enduring relationship. Balance is a value, yet a balance suspended by "the Little Child." Edward Hicks' Millennial painting of the Church puts the Center at the center.

A few other Millennial details that the fancied Hicks has included: liturgies are not in competition. In fact there are two Communion services depicted in the background of the painting. I think I detect a traditional Morning Prayer service in the back-

ground, too, and Evensong not too far hidden away. Warmth and formality have "kissed each other" (Psalm 85).

In the painting, we came upon a unity of opposites, not so much in Zen perspective, but from a Galatians 3:28 perspective. All of a sudden we grasp the picture's meaning, what it is really saying. The A.D. 2000 Church is a pre-Con-

stantinian free church, yet also the "Church Catholick and Apostolical," ready to rocket into the new Century. Not lamed by dispute, but "armed" by *unitas* in essentials, *differentia* in non-essentials, and *caritas* in all things.

—William Augustus Muhlenberg,
the Dean of Birmingham (U.S.) and
the Editor of TAD



Collection of The Montgomery Museum of Fine Arts, Montgomery, Alabama, The Blount Collection

SOME PET PEEVES IN THE CHURCH . . .

- Chasubles worn crooked, no chasubles worn at all, simply worn chasubles or chasubles worn
- Inelegant modern language
- Incomprehensible archaic language
- Anglican priests who pray for the Bishop of Rome
- People leading prayers who announce that there will now be a time for silence, ask people to get ready for that silence, suggest what might be prayed in that silence, ask God to listen to any prayer said in that silence, then thank God for the chance to be silent together—without having had any silence!
- Victorian hymns that you think you know, but which someone somewhere has twisted round to get rid of anything poetic
- Jolly modern songs played slowly on the organ
- Organists who play loud voluntaries when you're trying to chat to someone
- People who chat during the organ voluntaries
- Atonal choirs attempting polyphony, ancient or modern
- Ushers who stand at the back and jangle loose change in their pockets during the solemn bits of the service
- The Decade of Evangelism (whatever that is)
- Leaders who have 'lost their way'
- Leaders who know what everybody else's way should be
- People who think being Christian means being nice
- Brown shoes on clergy
- Clergy in vestments who cross their legs
- Clergy in vestments who cross their ankles
- Flames embroidered on to everything
- Obscure Hebrew texts as guides to anything other than life in ancient Israel
- Four week courses entitled 'exploring sexuality' which run on Thursday evenings throughout November
- Clergy who think three slides on an overhead projector and a tape of 'worship' music constitutes a service
- 'Fellowship'
- Substituting ethics and morals for the Gospel
- Substituting anything for the Gospel

—adapted from Paul Handley of
The Independent and The Church Times
*via The Deacon's Treasure, Christ Church,
St. Laurence, Sydney, Australia.*

CREAM OF THE CROP



AN ANTHOLOGY that runs the gamut from Lancelot Andrewes through the Rosettis to William Wordsworth is the Club's summer selection for 1996. As fits a book for summer reading, the compilers write, "Though particular passages or poems can be read in isolation, this book is designed to make continuous reading both possible and attractive." Despite that design, it seems to me this is a book better read a little at a time with periods of reflection in between—a book that one can lay on a small table beside one's hammock and "read, mark and inwardly digest." With a bow to the recommendation of the compilers while yet keeping to my own inclination, perhaps the book best read with an eye toward the chapter divisions set by them, certainly P. D. James's "Foreword" and Brown's and Fuller's "reface" should be carefully read, as should the introduction to each chapter.

The book is *Signs of Grace: sacraments in Poetry and Prose*. The compilers are David Brown, professor of divinity at the University

Durham and a canon of Durham Cathedral, and David

Fuller, Senior Lecturer in English Literature at Durham. If anything, this selection suffers from an embarrassment of riches! However, with ninety-two writers quoted (and they are indexed for easy reference) that was an almost inevitable result. In her Foreword, P. D. James notes: "It is only necessary to glance at the list of acknowledgements to see how widely David Brown and David Fuller have ranged in their choice of material; *Signs of Grace*, like all good anthologies, provides the excitement of the new, the gratification of encountering the familiar and the occasional regret at the omission of the old.

Either *Signs of Grace* or *The Crown and the Fire* (see the Pentecost issue of *The Anglican Digest* for a review) may be chosen as a first selection for new or gift memberships in the EPISCOPAL BOOK CLUB. See outside front cover for enrollment, or simply call 1-800-572-7929 if you wish to charge those memberships to American Express, MasterCard or Visa. Calls may be placed any time between 8 a.m. and 4 p.m., Central Time, Monday through Friday.

The True-to-Warden

The Episcopate

Past, Present and Future



CURRENT



The Summer '96, and current, selection is *Signs of Grace*.



See "Cream of the Crop" on the preceding page for a review.

AUTUMN



The late Canon Peter Harvey's compilation of favorite hymns, *Glory, Laud and Honour*, is the EPISCOPAL BOOK CLUB's selection for Autumn.

Of his survey, Canon Harvey wrote: "Hymnody in general is a fascinating subject, reflecting not only the fundamentals of our faith, but also church history in the lives of the authors and com-

changing scenes of life." . . . That why, with the valued assistance of the church press and dioceses, carried out a nationwide poll of favourite hymns, contacting people and parishes, with a wide variety of church background and spread over all age groups."

TAD readers may recall that in 1994 the Editor of TAD conducted a similar poll with the Digest readership. In the Transfiguration issue of that year, the "Digest Reader Favorite Hymns" were listed. It is interesting to note that of Canon Harvey's "Top 20" and TAD's "Top 30," only five appear on both lists. TAD's number one, "Abide With Me," is Britain's seven; Britain's number one, "Dear Lord and Father of Mankind," is TAD's 21. The other three sharing a place on both lists are "The King of Love My Shepherd is," "Onward Christian Soldiers," and "When we survey the wondrous Cross."

With each of the hymns Canon Harvey includes in his book he has written briefly about the words and, in many occasions, the author and composer. It is a book to gladden the heart when read and lead to making "a joyful noise unto the Lord" when recited.

Book Club

ture Selections

WINTER



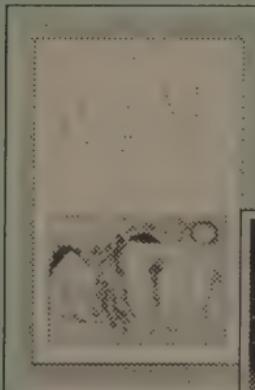
A Gallery of Reflections: The Nativity of Christ, Richard Harries, Bishop of Oxford, is EBC's Winter '96 selection.



Through the art and the author's reflections we see afresh the Christ child born in the stable, with the ox and ass standing by. We see the brightness of the star and the shining of the angels—and we hear them telling the shepherds not to fear. We see Mary holding the infant Christ in her arms and the Wise Men coming to worship. Above all we see how centuries of artists have been inspired by this story of stories, the true 'Gloria in Excelsis'.

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With Russell Levenson, Jr. . . .

INTERVIEW WITH THE REVEREND DR. JOHN R.W. STOTT

JOHN STOTT IS Rector Emeritus of All Souls' Church in London, where he carried out a powerful urban pastoral ministry for many years. Known around the world as a gifted preacher and teacher, he is the author of more than 35 books, including *The Cross of Christ*, *The Contemporary Christian*, *What Christ Thinks of the Church*, *The Authentic Jesus* and his modern classic *Basic Christianity*, which has sold over 2 million copies and has been translated into 50 languages.

Dr. Stott has conducted teaching missions in Great Britain, North America, Australia, New Zealand, Africa, Asia and Latin America. He recently sat down with the Reverend Russell Levenson, Jr., who coordinated his five day teaching-mission at St. Luke's in Birmingham, Alabama, to share some of his thoughts on the Church and theology today.

You were ordained a half a century ago. How has your ministry changed in the last five decades and how have you changed?

I began as a parish rector, and found it exciting to preside over the life and witness of a local church in the heart of London. Then from 1952–1977 I had the privilege of leading fifty university missions on five continents. Since then, I have continued to travel, particularly for ministry to clergy and teachers.

Your teaching has a long history of stressing the need both for evangelism and social action. Is there a danger in placing too great an emphasis on one over the other?

Yes, there is. I like the statement of the Grand Rapids Consultation (1982) that they are like "the two blades of a pair of scissors, and like the two wings of a bird." Words and works went together in the ministry of Jesus; they surely should also in the ministry of His Church.

What is the theological basis for these two arms of the Christian Gospel?

First, the character of God, who is concerned for the whole human community and for social justice. Secondly, the nature of human beings. We are required to love our neighbour, and our neighbor is neither a soul, nor a body, but a body-soul-in-a-community. Thirdly, the example of Jesus, who

combined good news and good works.

As an evangelical, you have consciously chosen to stay within the Anglican Communion. Why?

Because (1) Historically it (or at least the Church of England) goes back to the arrival of the Gospel in the West; (2) Theologically, its formularies (Prayer Book and Articles of Religion) are biblical, reformed and evangelical; (3) Liturgically, it combines form with freedom, and (4) Evangelistically, its parish system encourages outreach into the whole community.

What discernible differences do you notice between the Church of England and the Episcopal Church?

Any member of the Church of England who visits an American Episcopal church is tempted to break the Tenth Commandment! We envy your wealth, your modern church buildings and your plants, in contrast to both our ancient edifices (which cannot easily be adapted to modern needs) and our close encounters with bankruptcy! Yet, it may be argued that on average we have more churches which are seeking to combine



godly worship, serious biblical preaching and local mission.

Evangelicals are often accused of being "anti-intellectual". Do you have an opinion on this?

This criticism is just. Yet anti-intellectualism and the fullness of the Holy Spirit are incompatible, since He is "the Spirit of truth." Anti-intellectualism insults God (who made us rational beings in His own image), impoverishes us (since thinking is indispensable to all discipleship) and weakens our witness (since evangelism and apologetics go together). Thank God many evangelicals are repenting of anti-intellectualism.

I have heard you say there is a greater need for Christian education and discipleship in the Church today, than there is for evangelism? Why?

I think what I have said is that, like Paul, we should be concerned not only for evangelism but for the growth of converts into Christian maturity (Col. 1:28,29). To "present everyone mature in Christ" would be a fine motto for all Church leaders.

You teach and travel widely in the Church. What are the discouraging trends you see?

Anti-intellectualism yet again. There is much superficiality everywhere. It was Charles Colson who

first said (I think, I would not dare to say it!) that in the United States, Christianity is "3,000 miles wide and half an inch deep." This is certainly true in many parts of Europe and of the Third World too.

The encouraging ones?

Perhaps the most encouraging phenomenon is that God is raising up in Third World Churches some top-quality Christian leaders and scholars who are untroubled by our Western squabbles and are thoughtfully committed to Christ and to Scripture. Secondly, during the last quarter-century or so missionary societies have been formed in many developing countries, and soon the number of Third World missionaries will exceed the number of missionaries from the West.

Whom do you consider to be the leading evangelical thinkers in the Church today?

There are many! Perhaps I could choose one from each of the main continents, although it is invidious to do so. In Latin America, I choose Caio Fabio (Brazil), who stresses unity among evangelicals, evangelism and social action; David Wells (USA) whose books are increasingly influential; Alister McGrath (UK) who seems to write two or three books a year; Bishop David Gitari (Kenya) who

is committed to holistic mission; and Ajith Fernando (Sri Lanka) who has a great gift for biblical exposition.

If you were to suggest five books for every Christian to read, which would they be?

They should include some classics from the past. Here is my list: *Practicing the Presence of God* by Brother Lawrence; *The Reformed Pastor* by Richard Baxter; *Pilgrim's Progress* by John Bunyan; *Mere Christianity* by C.S. Lewis; and *Knowing God* by J.I. Packer.

What counsel do you have for the clergy of the modern Church?

Keep up your studies! If preaching is a bridge-building activity, relating the Word to the world, across a canyon of 2,000 years of changing culture, then we must study on both sides of the chasm. Bible study is indispensable, until (in Spurgeon's phrase) "our very blood becomes bibline." But contemporary studies are vital too, as we seek to understand the modern world. I call this "double listening," listening both to the Word of God and to the voices of today's world. Without it we cannot be simultaneously faithful to the Word and relevant to the world.

—*The Rev. Russell Levenson,
Special to The Anglican Digest*

TAD ON TAPE

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THE LAST PEW

IN THE FALL of 1991, I took up residence in the last pew. I didn't know then that it was going to be a long term arrangement. In fact, I wasn't planning on staying long at all. Proximity to an exit was essential. At the slightest discomfiture, I could make a speedy departure. Also, this vantage point enabled me to keep eight to ten feet of space between me and the nearest parishioner. I wanted to feel the presence of God privately, anonymously, without the prying, albeit well intentioned, interrogatories of strangers.

The atmosphere of the place touched me from the start. The interior had an old world quality about it that was intriguing: fine stained glass work in the windows, delicate artistic cuts in the metal lanterns suspended overhead, gorgeous marble sculpting in the figures on the main altar. And the little side chapel had a diminutive elegance that would have delighted Mrs. Jack Gardner. The clergy seemed to rise to the ambiance of the place. Each Sunday they would solemnly emerge, clad in brilliantly hued vestments, their deportment a study in dignity and grace. I would watch the stately procession glide down the center aisle and think "if nothing else, this is great

theater!" Later the choir would rise and begin an anthem and slowly it began to dawn on me that this was a production with soul as well as style.

I began to look forward to Sunday mornings, to the spectacle that for me was becoming a launch point to some sort of spiritual connection. And I began to take stock of some of my distant companions. The back of the church is different from any other place. In amongst the regular parishioners are harried parents with exuberant young children, street people wandering in for a bit of warmth and respite, sometimes someone too lame or frail to venture further. But there is an earnestness here, an eagerness. It has cost these people something to come.

Cost was something I thought about a lot those first few months. Kneeling, sitting, standing and all



the while wondering what was required of me. I was beginning to catch glimpses of the people of God doing the work that God has given them. Once I started to notice, the signs were everywhere. The arthritic hand of an Altar Guild member gently smoothing linen, adjusting a chalice, unable to leave without a backward glance to insure perfection. The Choir Director whose relentless pursuit of artistic excellence infuses every musical offering with a tangible zest and intensity. The priest, now my priest, administering Holy Communion with such compassion that one invariably feels an honored guest at the Feast. And many others without titles or job descriptions who make it their business to look after one another, who made it their business to embrace me.

The really unique thing about the Christian experience is the reciprocity. What is personal cost juxtaposed to the divine price paid in the Incarnation, Crucifixion, Resurrection? What matter personal vulnerability if it reveals 'the means of grace and the hope of glory'? How illusory the security of inviolate isolation. How splendid the richness of life in community with finite paradigms of the infinite, all embracing love of God.

In *The Dry Salvages*, T.S. Eliot remarks,

These are only hints and guesses, Hints followed by guesses; and the rest is prayer, observance, discipline, thought and action. The hint half guessed, the gift half understood, is Incarnation.

I still sit in the last pew. A geographical reminder of where I began. Now a full member of the body, connected by a myriad of invisible heart strands woven out of kindness and generosity of spirit by my brothers and sisters in Christ. A detached spectator no longer. . . . And so profoundly glad to be here.

Eileen Suchey in New Hampshire
Episcopal News

HOW TO RECEIVE EACH ISSUE OF THE ANGLICAN DIGEST

WE WELCOME ONE and all to the readership family of The Anglican Digest (TAD). To receive the little magazine regularly (it is published six times a year), send us your name and address and include a contribution toward its cost (\$19 is suggested). As its Founding Father said, "It's as simple as that."

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TRANSFIGURATION

TRANSFIGURATION IS THE theme not just of its August 6th feast-day, but of Christianity. Transfiguration of the world, transfiguration of society, transfiguration of our personal lives, that's the theme. It is a beautiful thought; it is an elevating principle; this transfiguration, this raising to newness of life; this elevation of all through love and compassion; this healing and mending of breaches which wound men and women and our society; this life which manifests God to the world in a strengthening, perfecting, fulfilling way. This is the mission of Christ and of Christians. Christian men and women, the baptized, should be about transfiguration as they deal with one another and with the world, and as they use the things of creation. That is our theme, it is our beautiful thought, our elevating principle; and it's not a very common purpose.

Unfortunately, many of us go through life not thinking of what it means to be baptized, to be a Christian. Everything we say, we say as Christians; everything we do, we do as Christians; every relationship we have, we have as Christians. We must be manifesting not darkness, but the divine light.

That's really what this discipline is about, what your reclamation is about and what your transfiguration is about as a Christian. The Transfiguration—change, growth—is our theme; and, for the Christian, Christ will transfigure all of life.

—adapted from a sermon by the Reverend Canon James Daughtry



HOW OUR BLESSINGS ARE SHARED

THE UNITED THANK Offering (UTO) is a discipline in our life in Christ that begins with daily prayers and gifts of thanksgiving. Individual gifts are combined with others at parish and diocesan levels and, ultimately, with the entire Episcopal Church USA. Each year those gifts are given away in grants to continue, support and strengthen the mission and ministry of the Church throughout the world.

The UTO 1995 Grant Awards were recently announced. One hundred forty-eight separate grants totaling \$2,979,086.28 were awarded in the following areas:

Recipient	Number of Grants	Total Awarded
Africa	16	\$ 600,997
Asia/South Pacific	10	375,311
Caribbean	4	108,098
Central America/ Mexico	6	230,000
Europe	2	62,500
Jerusalem/ Middle East	1	25,000
USA Episcopal Dioceses	97	1,303,545
Regional	6	87,395

A typical grant is like the one made to the Dioceses of Malakal and Renk in the Province of Sudan, which received \$24,000 to purchase a tractor or trailer for projects to grow food crops that will be relief assistance to resettled families and will also generate income to support church activities.

The coins we put in our Blue Box for the UTO really do grow to produce great results!

—via Fig Leaves, Dallas
Church of The Transfiguration

GROWING OLDER

IN OLD AGE, the circle of friends dwindle, the outer world becomes less colourful. The elderly person therefore withdraws into his inner world, becoming more and more of an introvert, with personality traits like obstinacy,

miserliness and irritability more and more exaggerated.

There is a difference between aloneness and loneliness. We most often feel lonely in situations where other people are present. The "alone in a crowd" cliché comes true when we are with people who do not share our values or interests, who do not "speak our language." We have all been forced to attend parties or other functions where we have stood in a corner, faces frozen into polite smiles, trying to make eye contact with some other being who looks like he or she understands. Sometimes we just do not fit in, even though we try hard. That is real loneliness.

So aloneness and loneliness are two different things. We must see aloneness as a positive thing. In aloneness we muster strength through fellowship with God to fight the skirmishes of life. Jesus is our example in this. Read St. Luke 5:16. This is about one of Jesus' many excursions into aloneness. He who had requested the 12 disciples to be with Him still had to ask them to leave Him alone, to be by Himself.

If circumstances, good or bad, have made you lonely, maybe the following suggestions could be considered as help to you to overcome loneliness:

- (i) Make contact with other people. Perhaps call someone to plan for a potluck or dinner.
- (ii) Develop "family". Reach out to build your "family" of friends. The "family of God" comes from the relationship we establish with God when we accept Jesus as our Saviour. If all Christians saw both the joy and the responsibility that our relationship with God brings, their lives and vision would be enlarged and enriched. Learn to love those less-than-perfect people in your local church.
- (iii) Develop a special few to be your family and friends. That may take work. That may take ignoring faults or imagined (or real) slights. But it is worth it. God leads us the lonely, to dwell in families.

Other problems involve health and finance, but there are benefits of old age as well. Old age has its special resources—economic resources and resources of relationships built up over the years. One of the joys of ageing is to discover that your children are your friends. One of our richest resources is found in a deep and growing faith. It is not just the faith you had when you were young. It has grown with multiple experiences across the years. You love God more, and you are far more mature in your devotion than before.

Old age can be a time of great usefulness. The elderly have accomplished some phenomenal things. We tend to forget this. Do you know that Winston Churchill was 65 when he was elected Prime Minister of Great Britain. Konrad Adenauer was elected to head the government of West Germany and served for fourteen years, retired at the age of 87. Golda Meir was 71 when she became the Prime Minister of Israel. In the Old Testament, we learned that Moses was asked by God to lead the children of Israel out of Egypt when he was 80. Abraham was given a son (Isaac) when he was 100. These may be delightful exceptions. But they are certainly examples of enormous accomplishments during advanced years. And it may be the time for a second career, for learning a new language, going back to college. These years may afford the opportunity to do something we wanted to do all along but were unable to do so because we lacked the time or finance.

These can be years of great ministry. Some of the most caring and supportive people in the church are those who are in this age category. Many still carry on a pastoral type of ministry to others. Let these be the years of great usefulness. The difference is not in our arteries. The difference is in our at-

titudes. Age can be a time of self-giving and self-sacrificing.

Hand over authority to the succeeding generation, just as Moses did to Joshua (Deuteronomy 34:9) and Elijah to Elisha (II Kings 2:1-14).

Prepare to let go of your authority to the succeeding generation so as to ensure continuity of the work you have begun. To hang on to your authority until the end would only cause chaos and confusion to the succeeding generation. The old must make way for the young and the able.

Everything in this world belongs to God; including ourselves and all that we have in possession. There is nothing we can do without God's permission and I can assure you that He will look after each and everyone of us.

—The Rev. Canon Yip Tung Shan, St. Andrews' Cathedral, Singapore in *The Courier*

ANSWERS to page 27:

1. Long Island
2. Central Gulf Coast
3. Rio Grande
4. San Joaquin
5. El Camino Real

Submitted by

*The Rev. Lawrence N. Crumb,
Eugene, Oregon*

THE ENGLISH COLLEGE OF PREACHERS

PREACHING IS ONE of the most important tasks of the decade. When our preaching is thoughtful and incisive it becomes a major tool for renewal and the transformation of the nation. So declared the Bishop of Durham, when as Chairman of the College Council, he outlined an exciting and challenging vision for the College of Preachers in England.

While the College of Preachers in Washington DC is well known throughout the Anglican Communion as an institution committed to excellence in preaching, relatively little or nothing is known of the College of Preachers in England. Yet, for over thirty five years this organization has enriched the preaching ministry of thousands throughout the United Kingdom.

The College of Preachers was founded in 1960, by a group of churchmen, under the chairmanship of Donald Coggan, then Bishop of Bradford. The aim of the College is to help and encourage those called to proclaim the Gospel. Today, thirty five years later, Lord Coggan's support for 'his' College remains as steadfast as ever.

There are signs today of a new interest in preaching and of grateful response

when the Christian faith is preached intelligently and from the heart. Hence the need for all possible help to those who engage in the awesome task of preaching. That is why I support the work of the College of Preachers and commend it to others. God prosper it.—Lord Coggan

The English College of Preachers, unlike its counterpart in Washington DC, at present has no permanent headquarters of its own. Operating as it does from rented office accommodation, its courses and conferences are held in diocesan centres and retreat houses throughout the United Kingdom.

Preachers, of course, come to courses and conferences from different stages in their ministry. They come also with different expectations and different needs. One of the great pitfalls, into which many preachers fall is that they become dependent on one method of preaching. The form and delivery of their sermons becomes predictable—and consequently boring. 'Jack-in-the-box' preachers are everywhere (as well as a good number of Jills!),—always presenting the Gospel in exactly the same way.

The aim of the College of Preachers, especially in the more advanced courses, is to help preachers develop their own skills and communication techniques,

in an imaginative and exciting way—mindful always that in the final analysis that it is neither the preacher's skill nor communication expertise that brings men and women to Christ, but the faithful proclamation of the Gospel. God's Word alone, convicts and converts.

'Lively, intelligent and relevant preaching is crucial for the life and growth of the Church. May God grant the College every success as it develops itself to meet the challenges of the 21st Century.'—The Archbishop of Canterbury

That the English College of Preachers is anxious to help preachers world wide, is shown by the fact that twice a year, a small but impressive homiletic journal is sent to preachers in eighteen countries. Copious letters testify to the value of the publication.

Never before has the English College of Preachers offered to preachers so much help and encouragement. Preachers, however, are not the only ones to benefit! The effective preaching of the Gospel challenges and inspires both congregations and individuals.

—Enquiries should be sent to:

The College of Preachers,
81 North Road, Bourne,
Lincs PE10 9BT United Kingdom
Tel/Fax 01778 422929

NEW BOOKS AND TAPES FOR SUMMERTIME READING AND LISTENING



COMMON BUSHES AFIRE WITH GOD: A Year-full of "on the run" Nourishment, Kieran M. Kay, OFM. "This little book is about the common bushes, the everyday things of life that most of us, most of the time, pass by or think nothing of because we are so pathetically busy. It's an attempt to allow those common things to speak to us about our loving and gracious God... Seeing God in the common bushes lights up our life with joy in the way that God intends it to be. I pray that this book will bring you some of the joy in reading it that it has brought me in writing it."—The Author

Item RS01 (softbound, 124 pp)

\$11, postpaid



AN ALTAR IN YOUR HEART: Living in the Presence of God, Robert Boyd (Bob) Hibbs, Suffragan Bishop of West Texas. These tapes are an exploration in the Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me, a sinner." In today's busy world, the Jesus Prayer is a simple yet effective tool to "practice the presence of God." This four-tape series of meditations on this ancient prayer method may be used at home, at work, or in the car.

Item ST01 (audiocassette, 4 tapes)

\$27, postpaid

JOY IS TO KNOW HIM: An Inspirational Autobiography, Josie Green Maxwell. This is an autobiography written with a comfortable, down-home yet sophisticated spiritual understanding. It is the story of one who has known both tragedy and triumph in what life has dealt her. In concluding her book, the author writes: "I have boldly exposed my feet of clay. I have, in spite of them, been given a wonderful life. This I know is a gift from God, the only One who is capable of bestowing such a gift." Readers will feel privileged in having shared that gift with her.

Item BR01 (hardbound, 170 pp, notes)

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Canadian residents add 7% GST to total remittance

HAVE FAITH!

FOR 25 YEARS, LaDoris Payne has struggled in social service jobs. The more she worked in agencies, the more frustrated she became. Every six weeks she goes from her work in St. Louis, Missouri, to the Mississippi Delta where she works with poor black women. Finances are a daily struggle. At one point, her fledgling organization was down to \$16.00.

Sister Jude, a Roman Catholic Ursuline, and her partner in ministry, was worried, "She couldn't sleep at night," Payne says. "Though she took a vow of poverty, she wasn't used to the organization being bankrupt. It wasn't a crisis for me because many times before I had less than \$16."

"I have a kind of faith. As long as I'm working with good intentions on a righteous project, I believe my needs will be met. They may be met minimally, but they'll be met. Faith means being optimistic and hopeful no matter how things are.*

"I always had a knowledge of faith, but I didn't always exercise it. The result was depression. Once I changed my mind and decided to exercise faith, I stopped being depressed.

"I made my own study of poor, black women to try to discover why some were making it and some weren't. Most women I knew were in the same situation—working two to three jobs, taking care of their children plus other people's, all without support.

"I discovered that the characteristic that made the difference, that made some women resilient, was faith. People with resilience have something to believe in that is greater than themselves and their problems."

—in an interview with Cheryl Jarvis in *The Chicago Tribune*



*ROMANS 5:1-5—THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

THE BOOK

WHAT IS THE most earnest aspiration of every Christian soul in its best moments? Is it not spiritual improvement? And why is it that the main source of this, the study of the Bible, is so often unproductive? Because men only study the surface of the Bible, or at best the mind of the Bible. They do not study its heart. Doubtless the Bible, more than any other book, is a centre of interest; philosophical, historical, philosophical moral. The man of letters was right who said that if he must have the companionship of only one book to the end of his days, he would choose the Bible.

But to see in Holy Scripture the most interesting history, the strongest and most pathetic poetry, the most searching moral teaching known among men, is to do less than justice to the true majesty and power of the sacred volume. We learn all these things from the Bible as its critics; but there is something beyond to be learned from it only when we have the grace to be simply learners, anxious that it should speak to our inmost souls. And its power of doing this is best realised when the great moral barrier of self-complacency has been removed, and the soul hungers to be filled with the

good things of spiritual truth. Here it is that we often seen the illuminative office of sorrow; sorrow forces us on our knees; sorrow disperses our prejudices; sorrow casts down our mental idols; sorrow sharpens our appetite for the unseen and the eternal. There are psalms, there are passages in the Gospels and in Saint Paul, which no man can understand without the preparatory discipline of mental pain; and thousands of Christians have learned to say, with the Psalmist, "It is good for me that I have been in trouble, that I may learn Thy statutes."

—*The Reverend Doctor Henry Parry Liddon (1829–1890), Canon Residentiary of Saint Paul's Cathedral, London via St. Paul's, K Street, Washington, DC*



via St. Augustine of Hippo. Rhinelander, Wisconsin



From our Home Parish . . .

THESES FROM THE CATHEDRAL DOOR: "DEVOUTLY KNEELING"

HAVE YOU NOTICED how many of us are *standing* these days during the prayers? During the Communion itself? Even during funerals?

Have you noticed that if you kneel at certain times during the service, you may be the only one? Or maybe some will be kneeling, some standing, some sitting, and all at the same time! Common prayer?

At gatherings of the clergy, kneeling can seem like the very last thing a person ought to do. What is going on? *Je ne comprends pas du tout.* I thought the Elizabethan Puritans stood during prayer, particularly during the Lord's Supper, so as not to be thought to be worshipping the Elements. When I stand with my sisters and brothers, I guess I get distracted remembering those East Anglian *classis* meetings of the extreme Protestant clergy, 400 years ago, where kneeling was regarded as tantamount to Popery.

Where is Archbishop Laud when we need him?

The factor of kneeling was in-

tended for our soul's health. The factor of kneeling was intended to spell out in *body language* the proper proportion of things. God rules! I wait and watch and listen. Is the new body-language of liturgical standing some sort of throwback to a "Hot-Prot" (over-)ease of access to the Deity?

Why not consider getting back into the spirit of Humble Access? To draw this over into contemporary terms, we could quote Chris Carter, the creator of the *X-Files*: "If you 'trust no one' (the show's signature), it may be easier eventually to trust someone." In other words, if there is someone to be trusted, let me be the first to bow the knee. Philippians 2:9 and 10.



—The Very Rev. Paul F. M. Zahl
Dean of The Cathedral Church of
the Advent, Birmingham, Alabama

AND IN ALL PLACES



• "SCRAP THE WORLD COUNCIL OF CHURCHES," urges the Anglican bishop of Rochester U.K., saying that it should be replaced with a new international church body which could include the Roman Catholic Church.

• AMERICA is headed for anarchy or revival in five to ten years, researcher George Barna has predicted. Although 82% of Americans call themselves Christians, only 37% attend services in a typical week—the lowest level in a decade.

• TWO OF THE 12 "MOST EFFECTIVE PREACHERS" in the Baylor University survey published by *Newsweek* are members of the Anglican Communion. The Rev. John Stott, rector emeritus, All Souls' Church, London (see page 35) and the Rev. Barbara Brown Taylor, rector, Grace-Calvary, Clarkesville, Georgia, whose work has appeared in TAD.

• THE BIBLE AND COMMON PRAYER SOCIETY of the Episcopal Church has given the Howard Lane Foland Library

three copies of Anne Rowthorne's bi-centennial biography of Samuel Seabury, America's first bishop. SPEAK is grateful for these copies of this limited edition.

• METHODISTS AND LUTHERANS have united in "altar and pulpit fellowship" in Norway, and in the U.S., the proposed integration of Lutherans into the historic episcopate will make it difficult to "sell the Concordat" warn several participants. Only 10% of midwestern Lutherans are in favor of this "unity" with Episcopalians.—see page 24

• CONFIDENCE IN THE CHURCH OF ENGLAND is the recommendation of the Archbishop of Canterbury. "Renewal, when it has come, whether through the Evangelical revival or the Oxford Movement, has always been rooted in a deepening spirituality. There are signs that this is happening once again today."

• CORRECTION AND WARNING: The Bishop of Puerto Rico has advised TAD that "Padre Jose" H.F.P. who has been soliciting funds to minister to the needs of the poor in that

diocese is not a priest and that his "religious order" is not recognized by the Church. Those who wish to give to missionary work in the Diocese of Puerto Rico should contribute through the Diocese to the Episcopal Social Services and the centers for children with AIDS which is administered by them. Apartado 902, St. Just, Puerto Rico 00978.

• ANYONE POSSESSING A COPY OF THE MONASTIC DIURNAL who wishes to contribute it to a worthy recipient, please contact Hillspeak, 100 Skyline Drive, Eureka Springs, AR 72632.

• A NEW FULL TIME PRINCIPAL has been appointed for St. John's College, Diocese of Polynesia. He is the Rev. Apimeleki Oilio and will oversee the training and spiritual development of Anglican students there.

• A PRICE WILL BE PAID, says *The Church of England Newspaper*, for using modern choruses instead of traditional hymns in church services. "People learn their theology from hymns and a new generation is growing up with little or no theology in their bloodstream," believes Canon Michael Saward.

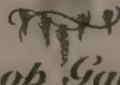


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© THE LATVIAN LUTHERAN CHURCH, with 250,000 members, has banned homosexuals from receiving Holy Communion, according to *Lutheran World Information*.

© THE ARCHBISHOP OF CANTERBURY has denied a newspaper report that he would bless a marriage between the Prince of Wales and Camilla Parker Bowles.

© EPISCOPALIAN CHARLTON HESTON appeared in a Bud Light beer commercial, leading to a Florence, Alabama school's decision to cancel his speech. Heston's screen roles have included Moses and other religious figures.

© ISRAEL, EGYPT, AND JORDAN will be visited Sept. 8–Nov. 15, 1996 by clergy and lay persons in a "semester abroad" program sponsored by Trinity Episcopal School for Ministry. Information 1-800-874-8754, ext. 221.

© THE REV. ANDREW MEAD, vicar of the Church of the Advent, Boston, has been elected rector of St. Thomas' Church, 5th Avenue, New York City.



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Illuminations

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© LAYPEOPLE BLOCKED more "trial use" prayers in the Church of England. The House of Laity rejected all six new eucharistic prayers leading to a revision of the liturgy.

© THE FIRST CONFERENCE ON FRENCH-SPEAKING ANGLICANISM took place this spring in Kenya, East Africa. The new president, the Rev. Canon Jacques P. Bossière, presided over the meeting representing 2½ million Anglicans under the leadership of more than 30 bishops.

© TWO EDUCATORS at St. Andrew's-Sewanee School were selected by the Reader's Digest as "Heroes in American Education". They are the Rev. William S. Wade, headmaster, and Douglas W. Cameron, a science teacher at the school.

© METHODISTS IN ENGLAND are losing members at the rate of 26 a day. While Church of England attendance has stabilized (at 1.1 million worshippers per Sunday), the Methodist "meltdown" symbolizes the "end of civic Christianity," said the *Independent*.

© POLAND has been accused of treating the small Anglican Church in Poland as a sect, refusing to grant it legal status. The issue was particularly sensitive as Queen Elizabeth II made her first state visit to Poland this spring.

© A TIP OF THE BIRETTA to Trinity Church, Wall Street, New York, beginning its 300th year; to Grace Church, Broadway, New York, for 150 years of ministry (see front cover); to St. John the Evangelist (Church of England), Montreux, Switzerland, observing 120 years of Anglican presence in the Swiss Riviera; to St. Luke's, Grant's Pass, Oregon, marking its 100th year; and to Sister Mary Christine, SSM, celebrating 50 years in her life profession.

© AND, FINALLY from Christian Crackers, whose publications have now reached the ¼ million mark of sales, comes this: At a crowded service, the Vicar asked, "Can you all hear me at the back?" A voice from the rear pew said, "Yes, I can hear you perfectly well but I don't mind changing with somebody who can't."

© KEEP THE FAITH—and share it, too.

Deaths

† THE REV. LESLIE FUGUI, 56, Chaplain at the University of the South Pacific, with burial from Holy Trinity Cathedral in Suva, Fiji.

† THE REV. EVERETT I. CAMPBELL, 81, who trained and evaluated candidates for the ministry and associate of the Pittsburgh Pastoral Institute, with burial from Calvary Church, Shadyside, Pennsylvania.

† THE REV. DONALD L. CARFIELD, 71, noted rector of St. Mary the Virgin, New York City, 1965-1978, with burial from Grace & St. Peter's Church, Baltimore, where he served as associate for the past 15 years.

† THE REV. ROBERT T. GIBSON, 74, Dean of Christ Church Cathedral, Houston, 1965-1976, founding Vicar of Trinity, The Woodlands, Texas, 1976-1985, and friend of Hillspeak, with burial from St. Clement's Pro-Cathedral, El Paso, Texas.

† THE REV. CANON PETER HARVEY, 80, who made a unique contribution to the mission of the Church and to the recovery of its visible unity within and outside the Anglican Communion through Church publications including *Anglican World*, with burial in England. Canon Harvey is the author of this fall's Episcopal Book Club selection *All Glory, Laud, and Honor* which is being published posthumously.

† THE REV. WALTER MERRITT McCRAKEN, 88, Chaplain in World War II, and associate at Trinity Church, Staunton, Virginia, where the parish hall was recently named in his honor, with burial from Trinity Church.

† THE REV. JOSEPH D. ROWLAND, 46, Rector of All Saints' Church, Grenada, Mississippi, in whose memory a new home for children in need will be built in Granada, with burial from All Saints' Church.

† THE REV. BONNELL SPENCER, OHC, 86, well known author of *Ye Are the Body*, with burial from Holy Cross Monastery, West Park, New York.

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FAR ENOUGH FOR THE FUN

AFTER A LIFETIME I've come to believe there are only three ways to live your life. We might call them the three levels of spiritual evolution. We are all born at the first level, the level of *feelings*. We do what feels good, and we live entirely by our instincts. If it feels good, we do it; if it doesn't, we don't.

But most of us move on to a *conscience level*. We know there are written and unwritten rules, moral laws such as the Ten Commandments. We begin to live by duty or by the "oughts" of life. This is a major goal of most religions. Religion requires us to shape up and do right and be decent and honest citizens. Certainly it is more mature to live at this conscience level, but it's constricting and often joyless.

What God offers us is a third level of life—a *love affair* with Himself whereby everything that He has becomes ours and all that we have is His. When we abandon ourselves to that kind of relationship, we have moved beyond feelings or conscience. We don't just do what feels good. We don't just do what we ought to do and what society requires. We go far enough for the fun.

This is what the Christian life offers. A man I know is in the construction business. He builds houses for a living. Just recently he went on a mission with Habitat for Humanity, the group that builds houses for the poor all over the world. It was the most rewarding experience of his life. He didn't need to change his vocation, but he wanted a better reason for building houses. He's moved into that third level we're talking about. He's gone far enough for the fun.

On that third level, *we do more than we want to do and more than we ought to do*. We move into serving God and doing His will with joy.

—The Rev. Bruce Larson, What God Wants to Know
via The Church of the Holy Spirit,
Lake Forest, Illinois



DISTINCTION

Postulant to Bishop: "Bishop, that was a great sermon, but sometimes I couldn't tell when you were talking about God and when you were talking about bishops."

To which the Bishop replied: "Young man, in your situation, you would do well to blur the distinction."



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The story behind the hymn

GOD MOVES IN A MYSTERIOUS WAY

S THERE REALLY a Jane Austen renaissance? The success of the new British version of *Pride and Prejudice*, together with the movies of *Persuasion* and *Sense and Sensibility* attest to one. Aha! But a William Cowper renaissance, as well? It looks like it. He is quoted in each of the above. *Sense and Sensibility* even mis-identifies him with Shakespeare. But did you know he wrote hymns, as well?

The word "majestic" best describes this hymn of Cowper's. It reveals at work in the world a God who preserves the grandeur of the ancient Jehovah and the personal concern of the Christian's Father.

Out of the Old Testament come the pictures of stanzas 1 and 2: the Lord striding over the oceans and riding the storm-clouds (II Samuel 22:7-20); from Job the mines hidden in the earth and the treasures out of which he draws His gifts for men (Job 28: 1-3; 38:22-23). Then in stanzas 3 to 6 the poet addresses comforting words to the fearful, bids them remember their limitations of understanding, and boldly asserts his faith in the goodness of God in spite of all appearances.

This is the Calvinism we have met earlier in Dr. Watts. But whereas the good doctor boldly asserted the dogma that God is sovereign, all-powerful, arbitrary and not to be questioned, the Anglican author of this hymn, William Cowper, takes a more trustful attitude and assures us that in due time the event will interpret God's purposes for man's good. Poetry and an attitude of faith can make even Calvinism comforting!

We do not know under what circumstances Cowper wrote this hymn. It is somehow connected with his mental breakdown in 1773 when he made an attempt upon his life; probably written about six months afterward in 1774 when the cloud had lifted somewhat. An unverified story has it that, resolved to drown himself in the river Ouse at a spot about three miles out of town, he called a cab and told the driver to take him to the place. For some reason—perhaps purposely—the driver could not find the spot, and after coursing about for an hour deposited the poet again at his own door. Even though the story may be fiction, the subtitle of the hymn holds true, "Light shining out of darkness." This is the last hymn Cowper ever wrote.

The main thesis of the hymn had already been documented



Wm. COWPER 1731-1800
Painted by R.J. Swan after a portrait
by Romney

more than once in the poet's own life. His first fit of insanity had landed him in St. Alban's Asylum; yet that misfortune was what led to his brother's visits and his own "conversion." That was "light shining out of darkness." Again, happily established in the Unwin home, he was crushed by another disaster—the death of Mr. Unwin and the threatened break-up of that providential haven. But this calamity brought Mr. Newton upon the scene, and the new home, happiness and creativity at Olney.

Judge not the Lord by feeble sense,
But trust him for his grace;

Behind a frowning Providence
He hides a smiling face.

In a broader sense, the thesis of the hymn expresses the Christian attitude toward disasters of the world like war. Since Jesus believed in a God who cares and who works unceasingly to accomplish His purposes, we too are justified in believing that a thousand times in human history God has directed the course of events toward His own ends—the redemption of the human race.

—*The Gospel in Hymns*



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The Archbishop's Voice

WE ONLY BEGIN to ask 'What is God's will for me?' when we have come to believe that God is personally interested in us. It's easy to think that we are so insignificant that there is nothing particular in God's relationship with us to be discovered. I've met so many Christians who believe that God has a will for his world, even for his Church, but whose modesty is such that they cannot be convinced that he has a will for them.

Understanding the nature of God's will is far from easy. We cannot see into the mind of God in any case. But the discovery that he loved us first is a personal discovery. Meaning is given to our lives when we realize that God knows and cares for each of us intimately. Jesus said that God's knowledge of us is as close as God's knowledge of the sparrow that perishes or God's numbering of the hairs of our head. Such is God's personal interest, and love for each of us which passes our understanding.

As well as those who need convincing of their significance to God, there are also Christians who seem to comprehend God as their personal possession. Their no doubt innocent assumption is that

God is there as a kind of benign 'Jeeves' whose role is to wait on them. I've always been distinctly uncomfortable when I've listened to Christians claiming that they prayed for a parking place on a crowded street and God somehow arranged for one to appear. There was an even more bizarre case I heard about where a couple claimed it was God's will that they were upgraded to business class on an international flight.

What is it, I ask myself, that I object to in these interpretations of God's will? If he is personally interested in us, why should't we expect this kind of divine action?

The reason why I am disturbed by this 'Jeeves' understanding of God is that I believe the will of God has no inherent conflicts within it. If God is 'for us', then he is for all people and for all Christians. As St Paul says, 'God has no favourites'. He doesn't set one up to cast another down. He doesn't give *me* a parking place so that I get to my meeting early but fail to be so courteous to my friend who ends up late. I do believe in the power of prayer but I also believe in the mystery of prayer—and central to mystery is submission to the

Father's will in which answered prayer coexists with tragedy and deep darkness. His will for the world is that we live in a unity of love with one another and with him. All that promotes that purpose is in harmony with his will; all that does not, leads away from him.



+ Jerome Cantner

—The Archbishop of Canterbury in Spiritual Journey, Mowbray, London 1994

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